



OUR COUNTRY IS THE WORLD—OUR TRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, DECEMBER 17, 1841.

tained a clear perception, and deep influential

conviction of the innate dignity of man, in whatever

condition he is found, and with whatever com-

plexion it has pleased his Maker to distinguish him.

While they do not exclude the humiliating doctrines

of man's moral degradation and spiritual alienation

from his Creator, they honor him as the noble

though degenerate workmanship of a divine hand.

A beam of celestial light, and a divine hand.

Though sullied and discolored, still divine.

And let me say that no man is, or can be, a genuine

abolitionist, unless he imbibe these scriptural

views of man's original and universal equality.

They constitute the links which bind man to man

over all the world. I speak not of the still higher

and holier fellowships of religion, but even into these

fellowships we are introduced through the same doc-

trines, which bring all down to the same level, and

exalt all who are partakers of like precious faith into

the enjoyment of the same hope, and the dignity of

the same calling. I beseech you then, get upon the

right ground. Shut your eyes to physical com-

plexions—know that all are created equal, so that

your perceptions be purged and quickened, so that

they may penetrate every disguise, and recognize a

common nature in every being formed for immortality.

(cheers.) This animating, the abolitionists of

the United States have experienced. They behold

all mankind as their brethren. They see only the

spiritual nature and affinity of races. They do not

recognize one God creating all—one destiny await-

ing all—their humanity and feelings of brotherhood

are not regulated by the color of the skin. They

are not repelled from offices of kindness, and deeds

of beneficence, by the form or features of the negro.

They have an eye that—seen in his modest state—

Sees in his feeble limbs untold grace,

Power in his forehead, beauty in his face;

Sees in his breast, where lawless passions rove,

The heart of friendship and the home of love;

Sees in his mind, where wisdom's throne reigns,

Fierce as his climate, uncontrolled as his plains,

A soul where virtue's fire-flores might shoot,

And words of science bend with glorious truth;

Sees in his soul, inviolate in thickest night,

Ordn'd mind, smoking with his duty to fire,

And shine for ever, when the stars expire.

They ask—

Is he not man—though knowledge never shed

Her quickening beams on his neglected head?

Is he not man—though suffering Religion's voice

To cry in vain, and leave him in the gloom?

Is he not man—by sin and sorrow's mark

On his forehead, and on his cheek and hand?

Is he not man, for whom the Saviour died?

Is he not man, whose power—in healing word,

Christian, brother thou shalt find him still:

He is the man, whose power—in healing word,

Christian, brother thou shalt find him still:

He is the man, whose power—in healing word,

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That it is inexpedient and unjustifiable for any

back ground—the determined pro-slavery

preacher to permit colored persons to give testimonies

of almost all the supporters of the society

denied that privilege by law. This was carried.

Take the sentiments of a leading member of the

Conference:—

In its civil aspect, neither the general government

nor any other government, ecclesiastical or civil, these

directly or indirectly, has a right to touch slavery.

In its ecclesiastical aspect, we are bound, by the

last annual report of the Glasgow Emancipation

society, to submit to the consideration of the

trustees of the State under which we live, the

civil regulations of the State under which we live.

In its moral aspect, slavery was not only coun-

tenanced, permitted, and regulated by the Bible, but

was positively instituted by God himself—he had

so many words enjoined it.

Take the Baptists:—

Sept. 1835. The ministers and messengers of the

Glasgow Association, assembled at Free Union, Vir-

ginia, state—"The most of us have been born and

brought up in the midst of this population. Very

many of us, too, have been ushered into life under

the same circumstances, having no patrimony to

boast, and inheriting the same disadvantages as

an existence and a name. We have, however,

through the blessing of God, by a persevering

course of industry and right economy, acquired a

competent support for ourselves and families; and

as a reward for our laborious exertion, we received a

(slaves) was guaranteed to us, not only by the laws

of our individual States, but by those of the United

States. In consideration whereof we unanimously

adopt the following resolutions:—

1. Resolved, That we consider our right and title

to this property altogether legal and bona fide, and

that it is a breach of the faith pledged in the federal

compact, for any northern brethren to try, either

directly or indirectly, to lessen the value of this

property, or impair our title thereto.

2. Resolved, That we view the torch of the in-

dignity, and the dagger of the midnight assassin,

housed in the same temple, as a disgrace to human-

ity and religion, and as a stain on the name of

Christianity. We therefore, as a body, condemn

the use of either, and we pledge ourselves to

teach and lecture publicly where they say this cry-

ing evil exists.

Take the Presbyterians:—

The Rev. James Smylie, A. M. of the Anti-Slavery

Society, in a pamphlet published by him, a

short time ago in favor of the American people, says—

"If slavery be a sin, and as such, a crime, it is

a crime against God, and as such, a crime against

man, it is a crime against the Divine law, and if

it is a crime against the Divine law, it is a crime

against the laws of men, and as such, a crime

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AGENTS.

MAINE.—A. Soule, Bath.

NEW-HAMPSHIRE.—N. P. Rogers, Concord;—Wil-

son Wilbur, Dover;—Leonard Chase, Bedford.

VERMONT.—John Bement, Wadsworth;—Rowland

T. Robinson, North Ferrisburg.

MASSACHUSETTS.—Moses Emery, West Newbury;

C. Whipple, Needhamport;—Isaac Shattuck, Nor-

folk;—Luther Boutell, Grafton;—W. S. Wilder, Fitch-

burg;—J. T. Everett, Princeton;—J. Church, Spring-

field;—W. S. B. Ives, Salem;—Daniel G. Holmes,

Lowell;—Joseph W. Marshall, Dorchester; and sci-

entific;—Richard C. French, Fall River;—J. B. San-

don, New-Bedford;—J. M. Wilder, Haverhill;

—Isaac A. Austin, Nantucket;—Elias Richards, Wey-

mouth;—B. P. Rice, Wrentham;—Wm. C. Stone,

Watertown;—A. Beane, Centerville;—James Peabod-

ys, E. Bird, Taunton; B. Freeman, Brewster;

R. F. Wallcut, Dennis;—George O. Harmon, Haver-

hill;—Joseph Brown, Andover;—Joseph L. Noyes,

Georgetown;—John Clement, Townsend.

[For continuation of this list, see the last

page, last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 572.

merely. There is a silent power at work, which

with sure and resistless energy, will destroy

system without a senator, a representative, anti-

slavery tract, or a solitary newspaper article. Free

labor is at work. The plough of the freeman is

coming into competition with the hoe of the slave.

Eastern seas are ripening harvests as rich as any

that are matured by western climes. The political

economist is taking the place of the diviner profes-

sor. Adam Smith is preaching, as well as Moses

Stuart and Dr. Dew. It is being discovered that

the sugar of Bengal is as bright and as sweet as that

of Louisiana, or Brazil, or Cuba—that the cotton

of Tennessee and Guzerat will spin as well as that

of New Orleans—that the tobacco of Java will sell

as well as the tobacco of the tobacco of Maryland

or Virginia—that the rice of Patna makes as good

puddings as that of Carolina. Capital, and enterprise,

and credit, and the efforts of joint stock companies,

are taking a new direction—they are going round

the Cape down the Red Sea. We are no longer

other, getting it into our heads, that it would be

rather better to buy the corn of the freeman, who

has cleared the forests of the far west, than the

POETRY.

For the Liberator.
A NEW TEMPERANCE SONG.

Alm, 'Sandy and Jenny'
'Come, come, jolly Harry,' cried Waters, 'tis time;
There's Hawkins with reason, and Jewett with rhyme;
Come, hear what the temperance lecturers say,
And sign the teetotalers' paper to-day.'
'No, no, my old codger,' he answered with speed,
'I'm not to be caught by that gammon, indeed!
Besides, if I sign, what will Swigginton say?
So none of your cold-water-doings to-day.'

'Stay, stay, my good fellow, and mind what you do;
Both whiskey and rum are bad liquors for you;
You've been very frequently 'over the bay,'
Come, join the teetotalers' banner to-day.'

'No, no, old aquatic,' he answered again,
'You'd like a stiff bumper yourself, it is plain;
Besides, I've got used to it now, as they say,
So I'll drink and be jolly, at least for to-day.'

'Good by to you then,' Waters gravely replied,
'You mistake your own welfare, it can't be denied,
For would you but hear what the lecturers say,
You'd join the teetotalers' banner to-day.'

'Stay, stay, honest Waters,' said he with a smile,
'I've been thinking you're right in the main, all the while;
Let drunks and rum-sellers laugh as they may,
I'll sign the teetotalers' paper to-day.'

BRO. GARRISON:
Your usual good taste, in the selection of poetry for
the Liberator, has led me to think more favorably
than I otherwise should, of a hasty effusion of mine,
addressed "To John Quincy Adams"—at least, to
think so well of it as to desire that, if published at all,
it might appear in the form in which it was originally
written. Having observed several typographical errors
in your reprint of the article, in your paper of the
19th November, you will—if it is not asking too
much—accommodate me the favor to republish the piece,
as corrected, when it will not exclude more important
matter from your valuable paper.

G. K.

From the Herald of Freedom.

TO JOHN Q. ADAMS.

On reading his argument in case of the Amistad Cap-
tives.
"SIC ITUR AD ASTRA."

The notes of the swan are the sweetest when dying—
The forest most splendid in Autumn's decay—
The sun seems the greater with disc almost lying
Repos'd in the shroud of the rich parting day.

Thou, too, revered patriot, statesman, and sage—
Thy liquid eye brightening the scholar's deep brow—
With the ardor of youth and the wisdom of age,
'Ne'er in fulness of fame shone so brightly as now.

Thy youth itself manhood—thy manhood nature,
Beyond falsest examples of richly earn'd fame,
Would seem to have left little room to secure,
In life's last decline, a still more deathless name.

But for this thy defense of the poor and oppress'd—
This labor of love for the perishing slave—
This noblest of efforts that wrong he redress'd—
And fraud the most foul find its repulsive grave—

For this, and still more, for thy name freely given,
In aid of a cause by earth's great ones despised,
Ascriptions of praise will ascend unto Heaven,
And thy efforts, blest, most richly be prized.

The song of the captive shall blend with the sighing
From Africa's palm groves, and each sweet sunny
fountain—
Nor the praise for deliverance cease but in vying
With the prayer for earth's freedom from valley to mountain.

G. K.

ODE.

ON THE ABOLITION OF SLAVERY.

Proudly on Creasy's tented fold
The Lion flag of England flew;
As proudly gleamed its crimson fold
O'er the den heights of Waterloo:
But other lyres shall greet the brave;
Sing now, that we have freed the Slave.

The ocean plain where Nelson bled,
Fair Commerce plies with peaceful oar,
Duties o'er Britain's climate to shed
The gathered spoil of every shore;
To-day across the Atlantic sea,
Shout, shout ye, that the slave is free.

And Eloquence, in rushing strains,
Has flow'd o'er her halls and courts along,
Or kindled 'mid yet loftier dreams,
The glowing border of glorious song:
Let both their noblest burden pour,
To tell that Slavery is no more.

Bright Science, through each field of space,
Has urged her mist-dispelling car,
Coy Nature's hidden reign to trace,
To weigh each wind, and count each star;
Yet stay, thou proud Philosophy!
First stop to bid mankind be free.

And Freedom has been long our own,
With all her soft and generous train,
To guide the lustre of the throne,
And guard the labors of the plain;
Ye heirs of ancient Runic legends!
Your slaves—O could it be—are freed.

Ah! for the tale the slave could speak;
Ah! for the shame of Britain's away;
On Africa's sands the maddened shriek,
'Neath Indian suns the burning day;
Ye sounds of guilt—ye sights of gore—
Away! for Slavery is no more.

'Mid the drear haunts of Force and Strife,
The Ministers of Peace shall stand,
And pour the welling words of Life
Around a parched and thirsty land;
While, spread beneath the tamarind tree,
Rise 'happy homes and altars free.'

Ye Isles that court the tropic rays,
Clustered on Ocean's sapphire breast;
Ye feathered bowers, ye fairy bays,
In more than fable now—the Blest:
Waft on each gale your choral strain,
Till every land has heard the chain.

Oh! England, empire's home and head,
First in each art of peace and power,
Mighty the billow crest to tread,
Mighty to rule the battle hour;
But mightier to retrieve and save,
Rejoice, that thou hast freed the Slave!

A LITTLE WORD.

A little word in kindred spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bleed life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear—the thoughts you bring—
The heart may heal or break.

SELECTIONS.

From the Non-Resistant.
War and Slavery—The Clergy.

Once more I apprehend it my duty to resume my
pen in support of what I believe to be the doctrine
and testimony of Jesus Christ, as taught by him
when personally amongst men in that prepared body,
and more particularly in his excellent sermon on the
mount. And when I take a prospective view of
the Prince of Peace, and behold the professed fol-
lowers of the Prince of Peace, ministers and laymen, engaged
in tearing from men their dearest rights, life, liberty,
and the pursuit of happiness; reducing them by
millions to slavery, with all its attendant train of hor-
rors; and murdering and mangle each other with
pleasure, with guns, swords, pistols, dirks, bow-
knives, brickbats, clubs and stones; seeming desir-
ous to excel in these atrocious acts of cruelty and
bloodshed; or, in other words, pouring out each
other's blood like water, I am filled with indignation.

It is indeed a cause of rejoicing to my soul to
hear, amidst all this carnage and blood, the voice
of non-resistance and anti-slavery from New-England's
hills; and may it spread, under the fostering care
of Almighty God, until the last day of the world
is free, and the last blow of revenge from man is
turned to a kiss of love.

Believing, as I do, that those are the most for-
midable enemies to the peaceful kingdom of the Son
of God, who are occupying some of the highest sta-
tions in the different churches, to whom the people
are looking for counsel and instruction, (though I
would recommend to all people not to depend upon
the ministers, nor any other person, to know the
way of life and salvation, for 'we to the man who
trusteth in man, or maketh flesh his arm,' not let
our trust be in the Lord alone, but according to
the scriptures, has come to teach us people
himself;) for they are crying peace, peace, when
there is no peace, plastering with untempered
mud, and like our first parents, sewing fig-leaves to-
gether, and making aprons, to cover transgression
and sin, I would bear my testimony against them.

These sentiments have been introduced into my
mind, on hearing and reading the many discourses
calculated to make the impression on the people
that slavery is a war! two of the most prominent
evils in our land, are not such great evils after all,
the evil or no such the patriarchal servitude, or
the Jewish wars. Even these were a necessary
evil in the Christian dispensation. It is indeed a cause
of astonishment to me, to listen to the professed fol-
lowers of that meek and lowly Jesus of whom Moses
and the prophets did write, saying, 'Him shall ye
hear in all things—whose whole mission was to
bring peace and good will to men, to bind up
the broken-hearted, to preach deliverance to the
captives, the opening of the prison doors to
them that are bound; and whose healing virtues are
to be seen, externally, the world over; healing the
wounds and sores of men and animals: to listen to
his professed ministers, whilst exercising all their
energies and powers to stay the work of liberty and
peace, by opposing those who are engaged in the
propagation thereof.

We are either servants of Christ or of Belial: we
are either supporters of war and slavery, or opposers
of them. And it is my humble opinion, that it will
make little difference, in the day of final retribu-
tion, whether we are open supporters of these evil
or supporting them behind the curtain; for that all-
penetrating eye of Jehovah cannot be blinded nor
deceived; for we shall appear before him in all our
naked reality.

Just look for a moment through the length and
breadth of the land, and behold the millions of
false ministers crying peace, peace, when al-
most three millions of men, women and children are
groaning in all the agonies of slavery, and war and
rumors of war are in the land; crying peace, peace,
and holding up both hands to stop the progress of
slavery and war. Such a spectacle is the situation
of a certain writer in the State of Indiana, and his
apologist, in replying to a former communication
of mine, over the signatures of 'P.' and 'O.' to be
found in the columns of the Non-Resistant. I take
it for granted, that they profess to be opposed to sla-
very and war. Jesus has informed us that a tree is
known by its fruit, and it is a common saying, that
'actions speak louder than words.' I do not wish to
be harsh or severe, for I feel nothing but love and
good will to all the human family; but it does ap-
pear to me, that they are stabbing that arm of
power which has been raised, by almighty Goodness,
for the emancipation of the colored people, and the
jubilee of our nation, and for doing away all wars
and fightings; thus lending their support to these
great evils, under the specious plea that they are
doing God service. And as a last resort, clinging to
the chains of slavery, and to the sword of war, they
ground that they are not appalled with the same
power that Jesus and his disciples were; and that
they are handling holy things with unallotted
hands. As evidence that this is the case, 'O.' has
referred to some of the Editor's notes, and says: 'It
will be found, that we stop not to no stop to no
possess this power, but they do not consider it nec-
essary.' Now let us listen to a short extract from
the Report of the Executive Committee of the New-
England Non-Resistance Society, when speaking of
that Society it says, 'Though it recognizes the di-
vinity of Christ, and his benevolent mission, and
his guide and leader, rallies around his cross, and
points to his example as one that must be imitated,'
&c. What plainer recognition of the divine power
can we wish for, than to acknowledge Christ for their
guide and leader, and to imitate his example? Cer-
tainly if he is their leader, it must be by his own
power that he leads them; and if they imitate his
example, they must dwell in the same power that he
did. Many other quotations of this character might
be made; but I apprehend this is sufficient to ex-
pose the fallacy of that pretended holy opposition to
the cause of non-resistance.

From the Practical Christian.

The South—its Spirit—Lynch Law.
There is one fact which places the South before
the world in a most shocking position, and that is—
it is the fact of the existence of the Lynch Law. It is cer-
tainly not safe for Wm. Lloyd Garrison, or any of his
prominent coadjutors, to cross Mason and Dixon's
line—the even, living soil of it, being the judges.
For what fearful threats are they daily sent
forth to the world against these men! Rewards
even have been offered for their heads. And admit-
ting for argument's sake, as we do not, of course, in
fact, that their zealous opposition to slavery is wrong,
their enemies must, to say the least, be totally ig-
norant of the distinction between the principle of
non-resistance, and the principle of violence. They
thus attempt to overcome evil with evil. For
who will attempt to deny that Jesus teaches an op-
posite principle? And if the ministers of the South
are not faithful in rebuking the disposition so pre-
valent around them, to retaliate upon the North,
what are they but the servants of oppression, and
not of God? Or, if they encourage it, as they evi-
dently do, can you say that they are often censured
in too strong language, by even the most 'fanatical'
anti-slavery press in the land? What! those who
pretend to be the ambassadors of the Prince of
Peace, and in design with those who seek the
of the friends of the down-trodden and bruised! Oh!
how strange is it, that, with the light of the gospel
shining upon them, such characters suppose they
are what they profess to be! Why, it is impossible
that they should be the successors of the apostles—
heralds of the cross.

But it would be dangerous for them to call upon
their brethren not to proceed against abolitionists as
they are proceeding—to call upon them to leave
judgment with God. They would be considered as
false to the 'peculiar institution'—as the secret
agents of abolitionists, and are likely to be desig-
nated themselves. This will be said by some. And
suppose that by reason of their faithfulness, this
should be their position? Is not the post of duty
often a post of danger? and does not one prove him-
self unworthy to fill the ministerial office, if he has
not the moral courage to 'cry aloud against cor-
ruption, and to speak the truth as it is, even when
they are evidently are, and in nearly all pulpits,
they ought immediately to retire into private life,
and grow up into spiritual manhood, before they attempt
to teach again. Ministers! not dare to speak out
against their congregations for thirsting for the
blood of abolitionists, and not dare speak out against
lynch law! Aye, concurring at such wickedness!
This, I know, is not needed to prove them no Chris-
tians, for the fact that they sustain the relation to
slavery that they do, does this. But if they really
approve of flogging and feathering, hanging and bur-
ning, or in any otherwise destroying such as plead
corruption, and 'speak the truth as it is, even when
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